

DO NOT WRITE IN THESE SPACES

TO THE REV. J. B. BROWN, D.D.,
OF NEW-YORK.

S E R M O N,

4907 aa. 1
AT THE 7

F U N E R A L

OF
COLONEL BALDWIN.

PRINTED BY J. B. BROWN, D.D.,
NEW-YORK.

EK

BALDWIN,

DECEASED RELICT OF

JEDUTHAN BALDWIN, Esquire,

AND TO HIS SURVIVING

SON AND DAUGHTER,

THIS SERMON,

DELIVERED AT HIS FUNERAL,

AND NOW BY THEIR DESIRE PUBLISHED,

IS RESPECTFULLY INSCRIBED,

BY THEIR SYMPATHISING FRIEND,

THE AUTHOR.



CONSOLATION IN ADVERSITY,
AND
HOPE IN DEATH.

A
SERMON,
PREACHED AT THE
FUNERAL
OF
JEDUTHAN BALDWIN, Esq.

AT BROOKFIELD, JUNE 6th, 1788.
WHO DIED JUNE 4th, Aetat. 57.

BY DANIEL FOSTER, A. M.
PASTOR OF THE CHURCH IN NEW-BRAINTREE.

"Thy dead men shall live; together with my dead body,
shall they arise; awake and sing, ye that dwell in the dust;
for thy dew is as the dew of herbs, and the earth shall cast
out the dead." PROPHECY OF ISAIAH.

"Wherefore comfort one another with these words."

ST. PAUL.

COMMONWEALTH OF MASSACHUSETTS:

WORCESTER: PRINTED BY EDWARD E. POWERS.

M, DCC, LXXXIX.

F U N E R A L S E R M O N .

J O B X I V . 10 .

"BUT MAN DIETH, AND WASTETH AWAY; YEA,
"MAN GIVETH UP THE GHOST, AND WHERE
"IS HE?"—

THE providence that has called us together this day, is truly solemn and interesting; and the scene portrayed before our eyes, gloomy and affecting—Not much unlike that which caused the SAVIOUR of the world, when he stood amidst weeping friends at the grave, to drop a tear.—We have consigned to the silent grave, 'till the heavens are no more, the wasted remains of our Friend and Brother—And are come now to the house of GOD, like the disciples of JOHN, to tell JESUS.

IN this chapter, there is a most melancholly account of human nature—Few are the days of man upon earth, and they are filled up with anxiety and trouble. There is a pathetick prayer in the vi. verse, That GOD would turn away his afflicting hand from *him*, that he may have some present ease and comfort; or, that he might cease to live, and find that longed-for point of time, when he should be dismissed from sorrow, and introduced

to



to a better world. In the vii. verse, he is compared to a tree, and his condition considered to be more hopeless than the trees that are cut down ; if it were not for another life and world.

But man dieth, is weakened, or cut off; yea, man giveth up the ghost, or spirit, and where is he?

HE, who was endued with reason and understanding, memory and judgment ; who was capable of reflecting upon his own actions, and contemplating the works of the DEITY ; he who was the Husband, the Father, the Friend, conversant with us a few days ago, and animated with the same hopes, and filled with the same fears that we now are—*where is he?*

WE have, in the text, with its connection, expressed the state and condition of man in this world, represented as a state of disappointment and trouble :—His end, or departure out of it—he dieth and wasteth away :—

And a strong implication that he is some where in the dominions of JEHOVAH, has still a conscious existence, and his spirit is with the FATHER OF SPIRITS—He giveth up the ghost, and where is he?

1. THE state and condition of man in this world, is represented as a state of disappointment and trouble.

SINCE

Since sin has stained and tarnished the beauty of this lower creation, debased and degraded the noble nature of man, this life is little else than a scene of sorrow and inconvenience.

The Apostle informs us of the entrance of sin into the world, and the dire train of evils that hover round the human race, in consequence thereof.

INDEED, every part of the universe feels the sad effects of the original apostasy; and no part more than the body and mind of man. — “*In Adam all die.*”

The story of man, is a short and pitiful one indeed. — Ask thy father, and he will tell thee — Go with me to the Egyptian coast, and hear Pharoah question the patriarch JACOB — “*How old art thou?*” — See the venerable old man rise and bow to the king, and hear the simple and affecting story of his life — “*Few, and evil, have the days of the years of my life been.*”

We are born with pain and trouble to our parents, and inconvenience to ourselves; and a great part of our time in this world is past before we arrive to years fit for moral and religious improvements.

How anxious and uneasy are youth, in climbing the hill of life, and eager in grasping after the phantom,

HAPPINESS;

HAPPINESS ; 'till some sad disappointment, some alarming providence, reduces them to a just sense of things. And no sooner do we arrive at manhood, the meridian of our days, than new and unexpected scenes of trouble open upon us.

THE husband is called to administer to the wife of his youth, in the agonies of death :—At the same time, endeavouring to calm the breasts of his little distressed family, till the eloquent sigh, the expressive throb, the insensible tear, prevent !

THE wife, in her turn, to close the eyes of her beloved husband, the joy of her heart, and comfort of her days. —The knot of sympathy and friendship is untied by the cruel hand of death—clusters of woes break in upon her, and her grief is insupportable !—O, my fatherless children, who will care for you in this unrelenting world ! —I will go mourning all my days, 'till kind death, close the scene of grief.

SOMETIMES the happy, the afflicted pair, walk hand in hand, to the silent grave, after a darling son, whom they said should comfort them concerning the work of their hands, close their eyes, and inherit their substance. And children, often, by their sin, and undutifulness to their parents cause the greatest grief, yea, bring their

grey hairs, with sorrow, down to the grave. And parents, by their folly and vanity, cause pious children to tremble at the scene that death is ready to open upon them.

If we add to these, the fear of greater evils, that of death in special, we shall be induced to say—“ *Man that is born of a woman, is of few days, and full of trouble.*”

THERE are, besides these, calamities common to all men, particular afflictions, those have, who live godly in CHRIST JESUS.

TTRUE Christians have great trials and troubles, arising from a sense of their ignorance, imperfection and sin.—Yea, this is the greatest burden of their lives.—They often pray with DAVID—“ *Create in me a clean heart.*”—weep with PETER, when they have, in any instances, been left, practically, to deny CHRIST;—and groan with the Apostle, “ *O, wretched man that I am !*”

WICKED men likewise, add to the miseries of life, evils, of which they have no comfortable hope, there will be a redress at death. When they sacrifice the rights of conscience, violate GOD's holy law, drown their reason by intemperance, pollute their bodies by debauchery, break marriage vows, betray virgin innocency; and live in neglect of the great Salvation, their consciences

read

read them lectures of shame, remorse and horror.—

The thought of death, fills them with a chilling fear.—

“ They travel in pain all their days, a dreadful sound is in their ear, in prosperity the destroyer cometh upon them.”

AND when men have, with pain and trouble, travelled the tiresome journey of life, 'till they come to the close,

2. THEIR departure is gloomy—'Tis so on account of what takes place before, and likewise what follows after.

PAIN, uneasiness, and old age, are often the herbingers of death, and proclaim that a dissolution is at hand.—Under these, they groan, being burdened, *“ Let me alone for my days are vanity.”* The little the best of men know, in this life, of the enjoyments and employments of the world to come, increases the pain of dying.

THE doubts and fears, likewise, that cloud their minds, concerning their preparedness to leave the world, are no small ingredients in the sorrows of a death-bed! *“ Not that I would be unclothed, saith the Apostle, but clothed upon.”* And the same Apostle tells us of those, *“ who through fear of death, were all their life time subject to bondage.”* The light which we have by the coming and death of CHRIST, and the glorious declarations of the Gospel, concerning another world, are great and animat-

ing ; but they do not intirely dispel the horror, and scatter the gloom that hang over death and the grave.

WHEN we waste away and die, there is likewise occasion given to the living of sorrow and grief, tears are a tribute due to the dead, “ *because man goeth to his long home, the mourners go about the streets.*” GOD has ever tolerated mourning for the dead. The whole congregation of Israel mourned for Moses and Aaron, and when the man of GOD was dead, the Prophet took up his carcass and laid it in his own grave, “ and they mourned “ over him, saying, alas, my brother.” And under the present dispensation, we find, “ devout men carried Stephen to his burial, and made great lamentation over him.” And our BLESSED LORD set us the example at the grave of Lazarus his friend.

It is solemn to die likewise, for after death, “ THE JUDGMENT.”—The judgment that men pass upon their actions in this world, when their passions run in their own proper channel, is a prelude to the judgment of GOD ! Scripture, reason, and the unequal distributions of rewards and punishments in this world, declare for a judgment to come, and strenuously implead the doctrine of an intermediate space between the death of the body, and the rewards and punishments of the life to come.

BUT,

BUT, 3. We are taught in the text, that man has still a conscious existence, and his spirit is with the Father of Spirits.

MAN is made up of two constituent parts, body and soul. His body was taken from the earth, but his soul came from heaven. This is the account Divine Revelation gives, in addition to the law and light of nature. "*And the LORD GOD formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living SOUL.*" The body was curiously formed by the finger of GOD ; but his spirit, the immortal inhabitant, came immediately from GOD.

" THERE is a spirit in man, says Elihu, and the inspiration of the Almighty giveth them understanding."

THE sacred pages inform us also, what will take place at death, the body dieth and wasteth away, and the spirit is given up—" *Then shall the dust return to the dust as it was, and the spirit to GOD who gave it.*" GOD has been giving intimations of another life and world in different ways, and under different dispensations, from the morning of time down to this day. Before the giving of the law, He took that eminent Prophet and faithful preacher of righteousness, Enoch, from this sinful world to his heavenly

heavenly habitation ; which was an evidence to the men of that generation, of another life, of the care GOD took of the bodies of his people, and of a resurrection.

UNDER the law, to revive the sense of another world, and the resurrection of the body GOD sent a convoy of angels to conduct the prophet Elijah from this guilty globe to more noble employments in the upper world—“ *And Elijah went up by a whirlwind into heaven.*” And under this dispensation, the greatest that was ever born of a woman, was put to death in the flesh.—JESUS, the Resurrection and the Life, visited the tomb, and explored the silent mansions of the dead ; but this Prisoner proved too mighty for the King of Terrors ; on the third day he revived, he burst asunder the marble bars of death, came forth, and shewed himself the very CHRIST.

Now there is a new face put upon GOD's economy with mankind ; and the darkness and uncertainty that hung over the person ; the doctrines of the SAVIOUR, and the world to come, are removed : He has bought the grave, it is no longer a prison, but a house, yea, his inner chamber, here the saints of the Most High God may rest in hope, till the last grand revolution. When he, who in his humiliation wore a crown of thorns, and by his sufferings, procured the keys of death and hell, shall come in the clouds of heaven, with a crown the resplendent rays of which

which shall dash out yonder sun, and quench all the lamp of heaven, accompanied with the archangel, and the trumpet of God ; whose blast shall awake their slumbers and reanimate their dust : Then “ *that which was sown in dishonor, shall be raised in power,*” and that saying brought to pass, “ *O grave I will be thy destruction.*”

HERE, christian friends, is consolation under all the pressures of time, and a balance for the inconveniences of this world : Here is hope for the children of God, by regeneration, in the hour of death ; and from hence we may draw our comfort concerning our friends who have fallen asleep in Jesus--“ *Wherefore comfort one another with these words.*”

PERMIT me to subjoin a few reflections.

1. WHAT we have heard, should teach us a lesson of humility and submission. It is for sin, that God inflicts all these natural evils upon us ; and his design is to induce us to hate sin, wean us from this world, and attach us to a better. Here we are in a state of trial and probation, training up for another life ; and it does not become us to repine and grieve at the evils that befall us here ; they may be productive of our happiness through the whole term of our existence.

2. We should not be over-awed at the appearance of death : It will free us from all the sorrows, pains, disappointments and sufferings of this life, and introduce us into joys unspeakable and full of glory : Our bodies will rest quietly in the grave, with " kings and counsellors," the earth, who built desolate places for themselves," and our spirits will join the general assembly and church of the first born in heaven, where we shall have no painful remembrance of the wormwood and the gall, that were given us to drink in this world !

3. We should take comfort concerning our friends who sleep in Jesus. All that death has done, is to change the mode of their existence :— From living in bodies, and conversing with us, they join with angels, and converse with the spirits of just men made perfect : They are set at liberty from all the sorrows of this lower world ; their faculties are enlarged, and they see and know what we desire to, the result of God's dispensations with angels and men.

DEATH has reached all their virtues and graces into the finishing hand of Eternity, where they are produced before Him, who is appointed Heir of all things, and Judge of the world, with approbation and applause.— And their bodies that were purchased by Christ, and the temples of the Holy Ghost, shall come forth at the dawn of everlasting day, beautiful and immortal, fashioned like unto Christ's glorious body : Yes, their faithful monuments will render back their dust, and with their bodies, their characters shall rise, and their righteousness go forth. This being the case with our friends who have died in the Lord, why should we stop at the grave to mourn ? Rather let us, with Jacob, go on our journey. The first monument ever erected for the dead, was that which Jacob set on the grave of Rachel—“ *And Jacob set a pillar on her grave, that is the pillar of Rachel's grave to this day, and Israel journeyed.*” So should we go on to serve God and our generation, and gather fruit to eternal life ; then we shall be blessed at our death, and our bodies will rest in hope.

BUT it is time that I speak to those who are this day in mourning, especially to the bereaved companion of him whom we have this day interred in the silent grave.

MADAM,

M A D A M,

VARIOUS are the scenes that have passed over you since you were connected with him, who is now no more, by the most tender and sacred ties.—Hand in hand, has he gone with you through the greatest part, by far, it may be, of your days, and has assisted you to bear up under former troubles. When your hope and expectations were dashed in a moment, and your soul filled with sorrow, because your beloved son* was, in an instant flung out of time into eternity, he bore a part, and relieved your burden in a great measure :— And, before you had forgot him, another promising son,† who had almost completed his education, waisted away

* JEDUTHAN : *he died October 31st, 1763, in the 6th year of his age.*

† ISAAC ; *he died April 1st, 1783, aged 19 years.— He was a senior sopher in the University of Cambridge, a youth of an amiable disposition, studious and exemplary, greatly beloved by all his acquaintance while living, and much lamented now dead.*

away and gave up the ghost in your embraces.—In these afflictions, your spirit, assisted and supported by your wife and faithful companion, now with his children, sustained your infirmity :—But, now your spirit is troubled,—“ *And a wounded spirit who can bear ?* ”

Your house is left this day desolate and mourns ! and you are left alone to draw out the remainder of your days in sorrow—Alone did I say, no ; for what is the voice from Heaven ?——“ *I will be GOD of the widow.* ”—To GOD we commend you, in all your trials, may He make up your loss in the enjoyment of *Himself*, and prepare you by his grace for that world where the difference of sexes is not known ; “ *but are all like the angels of GOD in Heaven !* ” Hark ! does not your spouse speak from yonder loanesome place where we have laid him !—Weep not for me, but for yourself and your children !—He is beyond your cares and prayers, and needs not your tears. Turn your attention then to your house, set that in order, for you are soon to follow him, and your sleep will be together in the dust.—Your parting is but short, if you wait a few years longer, the grave will be your house, make your bed therefore in darkness, do what your hands find to do, for in the grave there is no work.

Secure an interest in Him who is the Resurrection and the Life, and be a follower of all those who through faith and patience inherit the promises; then your dying groans will introduce you to the songs of angels.

In the next place, I would speak a few words to the children of the deceased.

My young Friends,

THIS is to you such a day as you never before saw.—Your tender and indulgent Father, the guide of your youth, whom you honored and loved, is taken from you ——— you will see his face no more! —No more hear his faithful warnings, his kind admonitions, and his fervent prayers! —You cannot be so unmindful of him, as not frequently to call up to your minds his hollow, dying groans, his wasted remains, and the day of his burial.—When these things occur to your minds, reflect how he would wish to have you live, and consider him, though dead, as yet speaking to you—“*Be ye also ready.*” —Your time in this world is short, your days few and evil, soon they will be numbered and finished, and you will go down to the grave to him. Seek after the God of your father, and serve him with a perfect heart. Make religion the business of your early days, then God will have a favour for you. “*Thus saith the Lord, I remember thee the kindness of thy youth,*” Let the world be the better
for

for you while you are in it, then your death will be precious in the sight of the Lord. Emulate the virtues of your father, and be in special tender and careful of your infirm and bereaved mother; remember she brought you into the world with pain, nursed you and rocked your cradle in hope that you would comfort her :—Now is the time for you to accomplish her desires and expectations :—In your turn, therefore, rock the cradle of her old age, comfort and support her, that her soul may bless you before she dies.

He, who before he entered on his sufferings, committed the care of his mother to the beloved disciple, *Saint John*, does this day, in his *providence*, commit the care of your mother, to you her *only Son*. Be faithful to the trust reposed in you, that you may have peace in your own mind, and before you a glorious prospect. Remember you have a more noble part to act on the theatre of eternity; raise up your views, therefore, to the elevated scenes of immortal existence; and while passing through this world, cultivate an heavenly temper, that your death bed may be comfortable, and your eternity blessed!—Your young and tender years, your animating prospects of enjoying the good things of this world, are no security against the darts of death, or the attack of misfortune.—*Use this world therefore as not abusing of it, for the fashion of this world passeth away.*

LET

LET other mourners realize the voice of GOD in this dispensation of his holy providence, and prepare to follow their departed friend.——O, that we may all be wise in time, and consider our latter end !

CONCERNING our friend that has fallen asleep——~~we~~ *trust in Jesus*——I am warranted to say, that from his youth, such were his abilities and conduct, that he was justly esteemed by all that knew him.——This appears from the honor conferred on him, the trust reposed in him, and the many departments assigned him to act in, for the public good. And in every station, he conducted with honor to himself, and advantage to the public. When the oppressive measures of the British ministry rendered it necessary for us, that we might secure the liberties and privileges GOD and Nature had given us, to oppose with force, he stepped forth, took an active part, and with wisdom, prudence and undaunted courage, pressed on through the whole war, 'till the scene of blood was closed, and America declared independent !——And if you would call up former days, when a cloud hung over this land, and your hearts palpitated with fear, for yourselves, your helpless children, your aged parents, and the *ark of GOD* ; and see this man animating, encouraging, and leading on to the fight our virtuous sons, that he might se-
cure

cure to us what we now enjoy—you would go to his grave and weep. ——— “ *How is the mighty fallen, and his weapons of war perished !* ” ——— He was a sociable, improving companion, a true and faithful friend ; a firm believer in the religion of Jesus, a devout attendant at his table, and one that constantly worshipped God with his house. He was one that studied to make and keep peace in the church, as his fellow disciples know, if they would testify.

THIS Commonwealth has lost, in him, a wise and faithful Magistrate, and this church a worthy and benevolent Brother :---His wife has lost a kind and affectionate husband, and his children a tender and indulgent father. ——— I visited him on the day of his death, and though unable to say much, whispered, “ *That he was satisfied with life, entirely resigned to the will of GOD, trusted through His mercy, and the merits of CHRIST, that he should have an inheritance among the saints in light---prayed for patience, and that he might hope to the end,---and added, that death was not terrible to him.* ”

LET us all be followers of him, wherein he followed CHRIST.

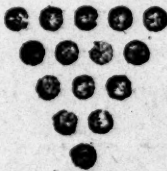
I AM unwilling to dismiss this crowded assembly, 'till I remind you of the necessity of being actually prepared for death !—On the slender thread of life eternal concerns hang !—If you would have hope in your death, you must have renewing grace in your hearts ! You cannot enter into the kingdom of Heaven unless you are born again !—Our sins must be pardoned thro' the blood of CHRIST, and we justified by the grace of GOD, and sanctified and sealed by the Holy Spirit of Promise ; or we may not look for a calm evening of life, or an unclouded morning at the opening of Eternal Day ! But if we seek after and find the knowledge of GOD and our LORD JESUS CHRIST, at the close of life, when we stand on the threshold of Eternity, we may, with hope and comfort, send up our souls to that GLORIOUS BEING, who gave them,---and our flesh shall rest in hope, 'till the last solemn scene open upon this little ball !—When peals of thunder, such as have not been heard since sin entered into the world, shall play round the Universe ;---mountains melt down like wax---and hills and seas return---and the opening

Heavens

Heavens give place for the second coming of the
BETHLEHEM BABE, the Cavalry Master, the
Heir of all Things, the Judge of the World.

THEN our bodies shall be called forth, and united
to their old companions, and we appear at the
Judgment Seat. — May we find Mercy of the
LORD at that day !

A M E N.



admission to the place for the purpose of the
admission to the place for the purpose of the
admission to the place for the purpose of the

admission to the place for the purpose of the
admission to the place for the purpose of the
admission to the place for the purpose of the



admission to the place for the purpose of the
admission to the place for the purpose of the
admission to the place for the purpose of the

admission to the place for the purpose of the
admission to the place for the purpose of the
admission to the place for the purpose of the

admission to the place for the purpose of the
admission to the place for the purpose of the
admission to the place for the purpose of the

admission to the place for the purpose of the
admission to the place for the purpose of the
admission to the place for the purpose of the

admission to the place for the purpose of the
admission to the place for the purpose of the
admission to the place for the purpose of the

admission to the place for the purpose of the
admission to the place for the purpose of the
admission to the place for the purpose of the

admission to the place for the purpose of the
admission to the place for the purpose of the
admission to the place for the purpose of the

admission to the place for the purpose of the
admission to the place for the purpose of the
admission to the place for the purpose of the

admission to the place for the purpose of the
admission to the place for the purpose of the
admission to the place for the purpose of the

admission to the place for the purpose of the
admission to the place for the purpose of the
admission to the place for the purpose of the